A favourite saying of Abaye was: A man should always be subtle in the fear of heaven.[13] A soft answer turneth away wrath,[14] and one should always strive to be on the best terms with his brethren and his relatives and with all men and even with the heathen in the street, in order that he may be beloved above and well-liked below and be acceptable to his fellow creatures. It was related of R. Johanan b. Zakkai that no man ever gave him greeting first, even a heathen in the street.

A favourite saying of Raba was: The goal of wisdom is repentance and good deeds, so that a man should not study Torah and Mishnah and then despise[15] his father and mother and teacher and his superior in wisdom and rank, as it says, The fear of the Lord is the beginning of wisdom, a good understanding have all they that do thereafter.[16] It does not say, 'that do',[17] but 'that do thereafter', which implies, that do them for their own sake and not for other motives.[18] If one does them for other motives, it were better that he had not been created.

A favourite saying of Rab was: [The future world is not like this world.][19] In the future world there is no eating nor drinking nor propagation nor business nor jealousy nor hatred nor competition, but the righteous sit with their crowns on their heads feasting on the brightness of the divine presence, as it says, And they beheld God, and did eat and drink.[20]

[Our Rabbis taught]:[21] Greater is the promise made by the Holy One, blessed be He, to the women than to the men; for it says, Rise up, ye women that are at ease; ye confident daughters, give ear unto my speech.[22] Rab said to R. Hiyya: Whereby do women earn merit? By making their children go to the synagogue[23] to learn Scripture and their husbands to the Beth Hamidrash to learn Mishnah, and waiting for their husbands till they return from the Beth Hamidrash. When the Rabbis[24] took leave from the school of R. Ammi — some say, of R. Hanina — they said to him: May you see your requirements provided[25] in your lifetime, and may your latter end be for the future world and your hope for many generations; may your heart meditate understanding, your mouth speak wisdom and your tongue indite song; may your eyelids look straight before you,[26] may your eyes be enlightened by the light of the Torah and your face shine like the brightness of the firmament; may your lips utter knowledge, your reins rejoice in uprightness[27] and your steps run to hear the words of the Ancient of Days. When the Rabbis took leave from the school of R. Hisda — others Say, of R. Samuel b. Nahmani — they said to him: We are instructed, we are well laden[28] etc. 'We are instructed, we are well laden'. Rab and Samuel — according to others, R. Johanan and R. Eleazar — give different explanations of this. One Says: 'We are instructed' — in Torah, 'and well laden' — with precepts. The other says: 'We are instructed' — in Torah and precepts; 'we are well laden' — with chastisements.

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(1) The Guardian Angels of the various nations.

(2) From the context this would seem to refer to the nations of the earth. Rashi, however, takes it to mean the assembly of the wise men.

(3) I.e., the evil impulse, which causes a ferment in the heart.

(4) It occupies the same place in the present day liturgy. V. P.B. p. 263.

(5) MS.M adds: Pay them their recompense upon their heads; destroy them and humble them before me, and deliver me from all calamities which are threatening to issue and break forth upon the world!

(6) In the present day liturgy this prayer is also added (in a slightly altered form) at the end of every Amidah. V. P.B. p. 54. The last sentence is from Ps. XIX, 15.

(7) MS.M. adds: A certain disciple after he prayed used to say: 'Close mine eyes from evil, and my ears from hearing idle words, and my heart from reflecting on unchaste thoughts, and my veins from thinking of transgression, and guide my feet to (walk in) Thy commandments and Thy righteous ways, and may Thy mercies be turned upon me to be of those spared and preserved for life in Jerusalem'!

(8) M. reads: R. Johanan said: When R. Meir finished etc.

(9) Eccl. VII, 1. R. Johanan was prompted to this reflection by the fact that Job departed with a good name.